



Sri Krishna Kathamrita

तव कथामृतं तप्तजीवनम्

tava kathāmṛtaṁ tapta-jīvanam

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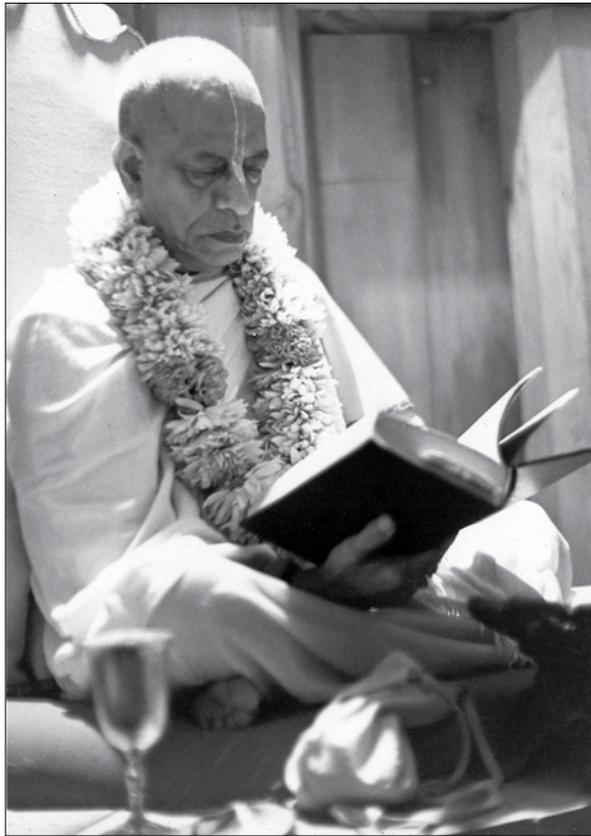
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NO FALSE DENIAL

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

Although we are suggesting that this body is useless and is a form of contamination, we are not

recommending that it be abused. We may use a car to carry us to work, but this does not mean that we should not take care of the car. We should take care of the car for it to carry us to and fro, but we should not become so attached to it that we are polishing it every day. We must utilize this material body in order to execute Krishna consciousness, and to this end we should keep it fit and healthy, but we should not become too attached to it. That is called *yukta-vairāgya*. The body should not be neglected. We should bathe regularly, eat regularly, sleep regularly, in order to keep mind and body healthy. Some people say that the body should be renounced and that we should take some drugs and abandon ourselves to intoxication, but this is not a yoga process. Krishna has given us nice food — fruits, grains, vegetables and milk — and we can prepare hundreds and thousands of nice preparations and offer them to the Lord. Our process is to eat *kṛṣṇa-prasāda* and to satisfy the tongue in that way. But we should not be greedy and eat dozens of *samosās*, sweetballs, and *rasagullās*. No. We should eat and sleep just enough to keep the body fit, and no more. (Path of Perfection, chapter 4.)

So make your life regulated. There is no denial. It is not that you cannot eat or you cannot sleep or you cannot have sex life or you cannot defend yourself. Do all these things according to the rules and regulations. But don't waste your time for

artificial increment of sense gratification. Don't do that. You require to eat to maintain your body and soul together. You should eat. *yuktāhāra-vihārasya yogo bhavati duḥkha-hā* (Gītā 6.17). You don't require to eat less. Suppose you can eat one pound. The Krishna conscious prescription does not say, "You simply eat one ounce." No. You eat one pound. But don't eat more. Similarly, you have to sleep. All right, make your shelter, apartment, nicely so that you can comfortably sleep. Defense, yes, you defend your country, you defend your home nicely. Sex life, yes, you have sex life, but not in the unrestricted way. Limited with married wife or married husband and comfortably and very gentlemanly. So these prescriptions are there. There is no denial. But make it systematic. But balance your life. Don't spoil your life simply for sense gratification or so-called advancement of material civilization. You should utilize your time how to make advancement in Krishna consciousness. (Lecture on 8 March 1967 in San Francisco.) 🌸

THE ORNAMENT OF SELF-COMPARISON

Sanskrit poets from time immemorial have used a variety of *alaṅkāras*, literary ornaments, to decorate their poetry. One such ornament is named *ananvayaḥ*, which literally means that which cannot be compared to anything else besides itself. In other words, this ornament occurs in poetry when a particular object is compared to itself, thus imparting the author's judgement that the object cannot be compared to anything else.

Sri Jayadeva Goswami defines and gives example of this ornament in a single verse in his *Candrālokaḥ* (5.12) as follows:

*upamānopameyatve yatraikasyaiva jāgrtaḥ
indur indur ivety ādau bhaved evam ananvayaḥ*

When an object finds itself being expressed as both *upamāna* (the standard of comparison) and *upameya* (the object of comparison), the resultant ornament is known as *ananvaya*, self-comparison. For example, "the moon is like the moon".

In the English language, an example could be the following short poem:

A father is like a father
A mother, like a mother
A brother, like a brother
There cannot be another.

Srila Jiva Goswami defines *ananvayaḥ* in his *Bhakti-rasāmṛta-śeṣaḥ* chapter 4 as follows:

upamānopameyatvaṁ ekasyaiva tv ananvayaḥ

A single object being expressed as the *upamāna* and *upameya* is known as *ananvayaḥ*.

He then gives an example as follows:

*kṛṣṇaḥ kṛṣṇa ivādīpi rādhā rādheva tatra cet
tadā tayor lakṣaṇaṁ vā kena kuryād vilakṣaṇam*

Krishna appears effulgent like Krishna, and Radha appears effulgent like Radha. What else can one compare both of them to in order to highlight their qualities?

In his *Alaṅkāra-kaustubha* (8.233) Srila Kavi Karnapur too defines *ananvayaḥ* in a similar way as Srila Jiva Goswami. His example is as follows:

*āloki sā bāla-kuraṅga-netrā
rādheva rādhā bhuvane 'dvitīyā
adyāpi me santi mano-nikhātās
te tat-kaṭākṣā iva tat-kaṭākṣāḥ*



Nāma-tattva

THE SAGES' APPREHENSION

From the Bhagavan-nāma-māhātmya-saṅgrahaḥ

*na tāvat pāpam astiḥa yan nāmnā na hrtaṁ hareḥ
atireka-bhayād āhuḥ prāyaścittāntaram budhāḥ*

There exist no sins in this world that cannot be destroyed by the names of Lord Hari. The intelligent sages [who compiled the *dharma-śāstras* headed by *Manu-saṁhitā*] have defined [and glorified] processes of atonement for sin out of excessive fear that the people in general should not take undue advantage of the magnanimity of such holy names.

— Translated by Hari Parshad Das from *Bhagavan-nāma-māhātmya-saṅgraha*. Princess of Wales Saraswati Bhavana Text No. 56. Edited by Mahamahopadhyaya Gopi Natha Kaviraja. Printed at Vidya Vilasa Press, Benares City. 1934.



Unknown artist



Sri Sri Radha Govinda

Having once seen that fawn-eyed Radha-like Radha, unparalleled in all the worlds, my mind carries even today the deep impressions of her sidelong glances, which are unparalleled like her sidelong glances.

This very example has also been quoted by Srila Baladeva Vidyabhushan in his *Sāhitya-kaumudī* (10.6). Srila Baladeva Vidyabhushan also quotes another example in his *Kāvya-kaustubhaḥ* (Chapter 9):

sindhuḥ sindhur iva jyāyān indur indur ivojjvalaḥ

The ocean is as great as the ocean, and the moon is as effulgent as the moon.

Some other examples of *ananvayaḥ* in Gaudiya Vaishnava literature are as follows:

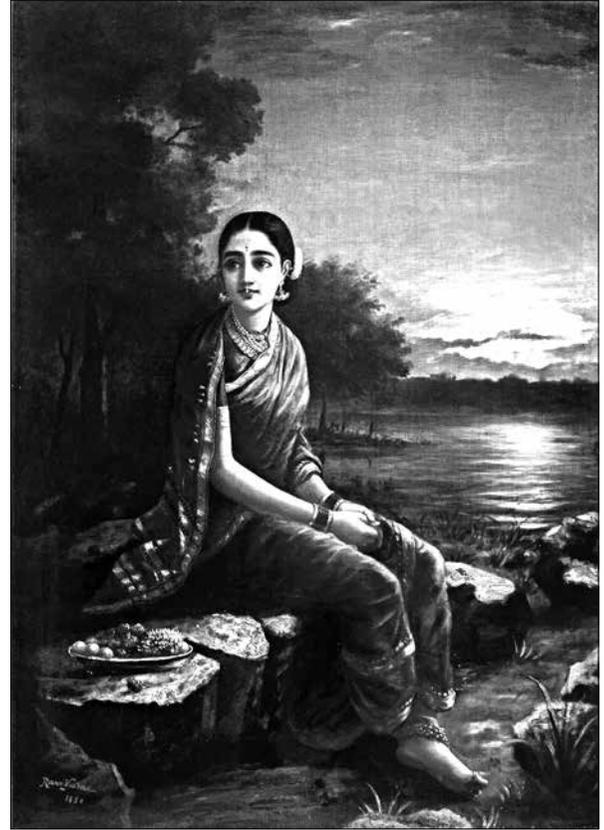
*etat prakāram api nārhasi vaktum īśa
prāhur bhavān iva bhavān iti tat prasīda
satyaṁ kuruṣva karavāma kim evaṁ aṅgī-
kāraṁ nijāṅghri-parivāra-daśāṁ dīśasva*

[The wives of the *brāhmaṇas* said to Krishna,] “You should not speak in this way, O Lord! We always say that your good self is as merciful as your good self. Therefore, kindly be merciful to us. You asked us earlier as to what you could do for us. Kindly accept us as your own and make us attain the state of being servants of your lotus feet.” (*Gopāla-campūḥ, pūrva, 22.31*)

*jyotsnī sā didyute seva sa raṅgaḥ sva-tulā-dhṛtaḥ
sudṛśo ’mūr amūdrśyaḥ kṛṣṇaḥ svopama eva saḥ*

[On the moon-lit night of the *rāsa-līlā*,] the night appeared as effulgent as the night; the arena for the *rāsa* dance was comparable only to itself; the beautiful-eyed *gopīs* were like themselves, and Krishna too was comparable only to himself. (*Gopāla-campūḥ, pūrva, 31.54*)

*indra-nīla-mukha-nīla-gaṇānām
indra eṣa vara-rūpa-vareśaḥ
tad-vivāha-vidhaye snapitāṅgaḥ
kāntibhiḥ svam api suṣṭhu jigāya*



Painting by Raja Ravi Varma

Radha waits for Krishna at their rendezvous

Krishna is the topmost among all bluish objects beginning with the sapphire jewel. He is the king of all greatly beautiful objects. During his marriage, he was bathed very well, and through his naturally variegated effulgence he conquered even his own beauty. In other words, he was like himself and there was nobody like him. (*Gopāla-campūḥ, Uttara, 34.49*)

*kṛṣṇendriyāhlādi-guṇair udārā
śrī-rādhikā rājati rādhikeva
sarvopamānāvali-mardi-śīlāny
aṅgāni vāṅgāni ca bhānty amuṣyāḥ*

Sufficiently endowed with good qualities that give pleasure to Krishna, Sri Radhika can only be compared to Sri Radhika herself. And as the beauty of her bodily

limbs defeat the beauty of all beautiful objects of comparison, such as the moon or the lotus, that beauty can be compared only to the beauty of her bodily limbs. (Govinda-līlāmṛta 11.118) 🙏

— By Hari Parshad Das using the Sanskrit available at Gaudiya Grantha Mandira (www.granthamandira.net)

GOD'S CHOICEST POETS

By the medieval poet Vaishnava Das

dhānaśrī-rāga

jaya jayadeva kavi, nṛpati śīromaṇi
vidyāpati rasa-dhāma
jaya jaya caṇḍī- dāsa rasa-śekhara
akhila bhuvane anupāma

All glories to Sri Jayadeva, the crest jewel among poetic kings! All glories to Sri Vidyapati, the abode of rasa! All glories to Sri Chandidas, the greatest connoisseur of rasa! These poets are unparalleled in their excellence in the three worlds.

yākara racita, madhura-rasa niramala
gāya-padyamaya gīta
prabhu mora gaura- candra āsvādilā
rāya svarūpa sahita

The creations of these poets were pristine songs describing *mādhurya-rasa*. These songs were written in prose and verse and they were relished by my



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Unknown artist

Srila Jayadev Goswami

Lord Gaurachandra along with Ray Ramananda and Swarup Damodar.

yabahuṃ ye bhāva, udaya karu antare
taba gā-uī duhuṃ meli
śunaite dāru, pāṣāṇa gali jāyata
aichana sumadhura keli

When Ray Ramananda and Swarup Damodar desired to awaken a particular mood within the Lord, they would sing these songs. Hearing their singing, even wood and stones would melt. Such were the sweet pastimes of these three individuals.

āchila gopate, yatana kari pahuṃ mora
jagate karala parakāśa
so rasa śravaṇe, paraśa nāhi hoyala
royata vaiṣṇava-dāsa

Those moods and emotions [of Sri Radha] which were hidden from the masses in general were demonstrated with great effort by my Lord [Gaura] to one and all. But these *rasas* do not touch my heart even on listening to these songs. Vaishnava Das simply cries. 🙏

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